

“Why are you afraid, you men of little faith?”
「你們這小信的人哪，為甚麼膽怯呢？」

Levels of Faith in Bible 聖經中信心的程度

- 1. Measure of faith: Gift of God Rom.12.3**
信心的大小 —— 神的恩賜 (羅12:3)
- 2. Growing faith: nurtured by Word 2 Thess.1.3**
信心的增長 —— 話語的餵養 (帖後 1:3)
- 3. Great faith: rare bold faith Matt.8.10**
極大的信心 —— 罕見的勇敢信心 (太8:10)
- 4. Unwavering faith: despite appearances He.10.23**
不動搖的信心 —— 不看外表 (來10:23)
- 5. Strong faith: refuses to surrender Rom.4.20**
堅固的信心 —— 拒絕放棄 (羅4:20)



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6. **Active faith: doer of the Word** Jas.2.14
積極的信心 —— 道的實行者 (雅 2:14)
7. **Genuine faith: true hearted** 2Tim1.5
無偽的信心 —— 真心真意的 (提後1:5)
8. **Common faith: united with the Body** Tit.1.4
共同的心 —— 與身體聯合 (多1:4)
9. **Little faith: lacking total trust** Matt.8.26
小的信心 —— 缺少完全的信靠 (太8:26)
10. **Weak faith: conscience unclear** Rom.14.1
軟弱的心 —— 良心不清楚 (羅14:1)



5. Miracles 神蹟

Matt. 8.28 *When He came to the other side into the country of the Gadarenes, two men who were demon-possessed met Him as they were coming out of the tombs. They were so extremely violent that no one could pass by that way.*

太8:28 耶穌既渡到那邊去，來到加大拉人的地方，就有兩個被鬼附的人，從墳塋裡出來迎著他，極其兇猛，甚至沒有人能從那條路上經過。



5. Authority over Demons 戰勝魔鬼的權柄

Demonized Men 被鬼附的人

1. Matthew only briefly describes them as so “**extremely violent**” the locals had to avoid that road
馬太只是簡單地描述了他們「**極其兇猛**」，當地人不得不避開那條路
2. Fallen angels under Satan’s kingdom always roaming the earth desiring bodies for self-expression
在撒旦國度下的墮落天使總是在地上遊蕩，想要透過身體表達自我

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FOOTNOTE 腳註

Man still has a will to choose even when demonized

即使被鬼附，人仍然有選擇的意願

Demons are tormented by the very presence of the Lord

惡魔因主的臨到而受到折磨

The spirits drove them out to face Jesus but their hearts drove them to the Son of God for help

邪靈驅使他們出去面對耶穌，但他們的心卻驅使他們向神的兒子尋求幫助

5. Authority over Demons 戰勝魔鬼的權柄

Demonized Men 被鬼附的人

3. The two demonized men were compelled to rush “**out of the tombs**” into the road when Jesus came as the gospel incarnate

當耶穌以福音道成肉身降臨時，兩個被鬼附的人被迫「**從墳墓出來**」衝到路上

5. Miracles 神蹟

Matt. 8.29 *And they cried out, saying, "What business do we have with each other, Son of God? Have You come here to torment us before the time?"*

太8:29 他們喊著說：「神的兒子，我們與你有甚麼相干？時候還沒有到，你就上這裡來叫我們受苦麼？」

Matt. 8.30 *Now there was a herd of many swine feeding at a distance from them.*

太8:30 離他們很遠，有一大群豬喫食。

Matt. 8.31 *The demons began to entreat Him, saying, "If You are going to cast us out, send us into the herd of swine."*

太8:31 鬼就央求耶穌說：「若把我們趕出去，就打發我們進入豬群罷。」

5. Authority over Demons 戰勝魔鬼的權柄

Demons know the King 魔鬼認得王

1. “**And behold**” they cry out lit. “**what to us and you?**” recognizing with fear **Son of God**’s authority over spiritual realms
「看哪」他們大聲喊叫。「我們對你有什麼影響？」帶著恐懼認識到神的兒子對靈界領域的權威
2. Demonic spirits also knew that “**the time**” of His kingdom judgments and punishment was coming
邪靈也知道祂的國度審判和懲罰的「時候」即將到來

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3. Dangerous wild bores herded by gentiles in the Decapolis but detested by local Jews as unclean
低加波利外邦人放養的野豬群，被當地猶太人視為不潔而憎惡

4. Demons negotiated their torment begging for any momentary home before their destruction
惡魔們為了牠們的折磨而談判，乞求在牠們被毀滅之前的任何暫時居所

5. Miracles 神蹟

Matt. 8.32 *And He said to them, "Go!" And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters.*

太8:32 耶穌說：「去罷！」鬼就出來，進入豬群，全群忽然闖下山崖，投在海裡淹死了。

Matt. 8.33 *The herdsmen ran away, and went to the city and reported everything, including what had happened to the demoniacs.*

太8:33 放豬的就逃跑進城，將這一切事，和被鬼附的人所遭遇的，都告訴人。

5. Authority over Demons 戰勝魔鬼的權柄

Ruling Authority over Demons 管轄惡魔的權柄

1. “Go” again the same Word of authority given to leper, centurion
再次的「去罷！」，是給痲瘋病人、百夫長同樣的權威話語
2. “**Whole herd**” necessary to contain the legion of demons that had tormented these sinners
需要「**全群**」來容納折磨這些罪人的邪靈羣

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Matt. 8.34 *And behold, the whole city came out to meet Jesus; and when they saw Him, they implored Him to leave their region.*

太8:34 合城的人, 都出來迎見耶穌; 既見了, 就央求他離開他們的境界。

5. Authority over Demons 戰勝魔鬼的權柄

Ruling Authority over Demons 管轄惡魔的權柄

3. Report of the herdsmen two-fold: herd of pigs dead and men now healed (implied)
牧民的雙重報告: 豬群死了, 但人現在痊癒了 (暗示)
4. The whole city put pigs over men made right and rejected both the gospel and the King
整個城市認為豬群比使人歸正更重要, 而拒絕福音和王

6. Miracles 神蹟

Matt. 9.1 *Getting into a boat, Jesus crossed over the sea and came to His own city.*

太9:1 耶穌上了船, 渡過海, 來到自己的城裡。

Matt. 9.2 *And they brought to Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, "Take courage, son; your sins are forgiven."*

太9:2 有人用褥子抬著一個癱子, 到耶穌跟前來。耶穌見他們的信心, 就對癱子說: 「小子, 放心罷! 你的罪赦了。」

6. Bed-ridden through Sin 因著罪而臥病在床

1st miracle 第一個神蹟:

Jesus overrules

Sin's Spiritual Wages

耶穌推翻了罪的屬靈工價

1. (Mk/Lu back story of paralyzed man let down on stretcher through roof)
(馬可/路加細說了癱子在擔架上從屋頂縋下來的故事)
2. Jesus sees **faith** - maybe in the helpers? in the man? everyone there? (Luke says, "**the power of the Lord was there to heal**" Lu.5.17)
耶穌看到了**信心**——可能是在抬擔架的人身上? 在那人身上? 在場的其他人身上? (路加說, 「**主的能力與耶穌同在, 使他能醫治**」路 5.17)

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FOOTNOTE 腳註

“To his own city” = he returned to Capernaum probably Peter’s house
「來到自己的城裡」 = 祂回到迦百農, 可能是彼得的家。

- Many gathered there including “... some Pharisees and teachers of the law sitting there, who had come from every village of Galilee and Judea and from Jerusalem” Lu.5.17
- 許多人聚集在那裡, 其中包括「...有法利賽人和教法師在旁邊坐著, 他們是從加利利各鄉村和猶太並耶路撒冷來的」 (路5:17)

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1st miracle 第一個神蹟:

Jesus overrules
Sin’s Spiritual Wages
耶穌推翻了罪的屬靈工價

3. First and greater miracle: “**Take courage, my son; your sins are forgiven**”

首先, 也是更大的神蹟: 「小子, 放心罷! 你的罪赦了。」

- a. Both secretly knew the weight of his guilt or grief over sins needed to be removed from him
彼此心裡都知道他罪惡或悲傷的重擔需要從他身上消除
- b. Hearing “my son” pressed this mercy within and saved him
聽到「我兒 (小子)」, 使內心深處充滿了憐憫並拯救了他

6. Miracles 神蹟

Matt. 9.3 *And some of the scribes said to themselves, "This fellow blasphemes."*

太9:3 有幾個文士心裡說：「這個人說僭妄的話了。」

Matt. 9.4 *And Jesus knowing their thoughts said, "Why are you thinking evil in your hearts?"*

太9:4 耶穌知道他們的心意，就說：「你們為甚麼心裡懷著惡念呢？」

Matt. 9.5 *"Which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up, and walk'?"*

太9:5 或說：「你的罪赦了。」或說：「你起來行走。」那一樣容易呢？

6. Bed-ridden through Sin 因著罪而臥病在床

2nd miracle 第二個神蹟： Son of man overrules Sin's paralysis 人子推翻了罪的癱瘓

1. Scribes reacted with charges of blasphemy as only God forgives sin
文士們的反應是指控主說了褻瀆的話，因為只有神才能赦免罪
2. Jesus exposes both their judgment and their craftiness
耶穌揭露了他們的論斷和詭計
3. Jesus trapped the scribes in their unbelief by forgiving first and healing 2nd
耶穌藉著先赦免，後醫治，使文士被不信的心絆跌

6. Miracles 神蹟

Matt. 9.6 *“But so that you may know that the Son of Man has authority on earth to forgive sins” — then He *said to the paralytic, “Get up, pick up your bed and go home.”*

太9:6 但要叫你們知道人子在地上有赦罪的權柄，就對癱子說：「起來，拿你的褥子回家去罷。」

Matt. 9.7 *And he got up and went home.*

太9:7 那人就起來，回家去了。

Matt. 9.8 *But when the crowds saw this, they were awestruck, and glorified God, who had given such authority to men.*

太9:8 眾人看見都驚奇，就歸榮耀與神，因為他將這樣的權柄賜給人。

6. Bed-ridden through Sin 因著罪而臥病在床

2nd miracle 第二個神蹟:
Son of man overrules Sin's
paralysis
人子推翻了罪的癱瘓

4. Word of authority “**Get up**”
帶著權柄的話「起來」

5. Seeing such authority from Jesus
caused awestruck silence and then
worship to God
看到來自耶穌的這種權柄，引起
敬畏的沉默，然後敬拜神

Three Reactions 三種反應

Matt. 9.9 *As Jesus went on from there, He saw a man called Matthew, sitting in the tax collector's booth; and He *said to him, "Follow Me!" And he got up and followed Him.*

太9:9 耶穌從那裡往前走，看見一個人名叫馬太，坐在稅關上；就對他說：「你跟從我來！」他就起來，跟從了耶穌。

Matt. 9.10 *Then it happened that as Jesus was reclining at the table in the house, behold, many tax collectors and sinners came and were dining with Jesus and His disciples.*

太9:10 耶穌在屋裡坐席的時候，有好些稅吏和罪人來，與耶穌和他的門徒一同坐席。

1. Authoritative Calling 帶著權柄的呼召

The 'Soul' Physician 「魂」的醫生

1. Matthew understates the miracle of his own calling as a notorious sinner to share the Messiah's testimony at his feast

馬太輕描淡寫的描述他自己蒙召的神蹟，作為一個臭名昭著的罪人，在他的宴席中分享彌賽亞的見證

2. Jesus sitting among Matthew's many friends and sinners as he desired to "make them right" with the kingdom gospel

耶穌與馬太的許多朋友和罪人同坐，祂渴望用天國福音「使他們歸正」

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1. Authoritative Calling 帶著權柄的呼召

The 'Soul' Physician 「魂」的醫生

3. Back story of the great size of the feast and its lavish fare left out
這場盛宴的背景故事及其奢華的食物被省略了

4. Matthew wants to show that Jesus' kingdom invasion was more than for healing and exorcism

馬太想要表明耶穌國度的入侵更超越了醫病和趕鬼

Three Reactions 三種反應

Matt. 9.11 *When the Pharisees saw this, they said to His disciples, "Why is your Teacher eating with the tax collectors and sinners?"*

太9:11 法利賽人看見，就對耶穌的門徒說：「你們的先生為甚麼和稅吏並罪人一同喫飯呢？」

Matt. 9.12 *But when Jesus heard this, He said, "It is not those who are healthy who need a physician, but those who are sick.*

太9:12 耶穌聽見，就說：「康健的人用不著醫生，有病的人才用得著。」

Matt. 9.13 *"But go and learn what this means: 'I DESIRE COMPASSION, AND NOT SACRIFICE,' for I did not come to call the righteous, but sinners."*

太9:13 經上說：『我喜愛憐恤，不喜愛祭祀。』這句話的意思，你們且去揣摩。我來，本不是召義人，乃是召罪人。

2. Gracious Calling 恩典的呼召

The 'Soul' Physician 「魂」的醫生

1. Notice who Pharisees questioned about this unclean mingling with sinners

注意法利賽人對誰提出質疑
這種與罪人不潔的交往

2. Jesus answers revealing his heart for those sick with sin that He had come as a soul physician with the gospel and some were repenting
耶穌的回答向那些因罪而生病的人揭示了祂的心，祂作為靈魂的醫生帶著福音而來，有些人因此悔改

Three Reactions 三種反應

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2. Gracious Calling 恩典的呼召

The 'Soul' Physician 「魂」的醫生

3. Jesus did not come to call the "righteous" (= self righteous) but sinners to repentance

耶穌來不是呼召「義人」（=自以為義），而是呼召罪人悔改

4. Mercies come from God; sacrifices come from men - what God cares about is more important

憐憫從神而來；犧牲來自於人——神所關心的是更重要的

Three Reactions 三種反應

Matt. 9.14 *Then the disciples of John *came to Him, asking, "Why do we and the Pharisees fast, but Your disciples do not fast?"*

太9:14 那時，約翰的門徒來見耶穌說：「我們和法利賽人常常禁食，你的門徒倒不禁食，這是為甚麼呢？」

Matt. 9.15 *And Jesus said to them, "The attendants of the bridegroom cannot mourn as long as the bridegroom is with them, can they? But the days will come when the bridegroom is taken away from them, and then they will fast."*

太9:15 耶穌對他們說：「新郎和陪伴之人同在的時候，陪伴之人豈能哀慟呢？但日子將到，新郎要離開他們，那時候他們就要禁食。」

3. New Kingdom Gospel Joy 新的國度福音喜樂

The New Age 新的世代

1. John the Baptist's disciples like the Pharisees were still fasting to prepare for the kingdom
施洗約翰的門徒跟法利賽人一樣，還在為著預備國度而禁食
2. Jesus answered their sincere question with three parables:
耶穌用三個比喻回答了他們真誠的問題：
 - a. The groom's friends are following him right now to His great wedding and feast
新郎的朋友們正在跟著祂去參加祂盛大的婚禮和婚宴

Three Reactions 三種反應

Matt. 9.16 *“But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and a worse tear results.”*

太9:16 沒有人把新布補在舊衣服上；因為所補上的，反帶壞了那衣服，破的就更大了。

Matt. 9.17 *“Nor do people put new wine into old wineskins; otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.”*

太9:17 也沒有人把新酒裝在舊皮袋裡；若是這樣，皮袋就裂開，酒漏出來，連皮袋也壞了；惟獨把新酒裝在新皮袋裡，兩樣就都保全了。

3. New Kingdom Gospel Joy 新的國度福音喜樂

The New Age 新的世代

2. Jesus answered their sincere question with three parables: 耶穌用三個比喻回答了他們真誠的問題:

b. The “new cloth” (grace salvation) cannot be sewn on to the old garment (Law)

「新布」(恩典救贖)不能縫在舊衣服上(律法)

c. The “new wine” being poured out (Spirit) must be contained by new wineskins to be kept and living
倒出的「新酒」(聖靈)必須裝在新皮袋裡才能保存並活著